

For Zion's Herald and Wesleyan Journal.

NEW HAMPSHIRE CONFERENCE SEMINARY.

To the Preachers, Members and Friends of the M. E. Church, New Hampshire Conference.

Dear Brethren,—I wish to say a few lines to you in reference to our Seminary, which is located in Northfield, near Sandbornton Bridge. The location is very pleasant. The buildings are new and convenient. The apparatus is very fine and substantial. The Board of Instruction has thus far given good satisfaction. Tuition is very low, being only \$3 for English branches, and \$3.50 for all other studies, with the addition of \$1 for Drawing, Painting, &c., &c. The board is extremely cheap—only including room rent and washing. Religious privileges are as good as in any other place. 125 scholars are now in attendance. The school has prospered thus far beyond the sanguine expectations of its friends, considering the fact that it was gotten up in the bricks of which the Seminary building is built, were in their native clay the first of June last. Much credit is due to our friends at Northfield and vicinity for their liberality and hearty cooperation in the building. There cannot, in my judgment, be a more favorable chance for the education of young gentlemen and ladies than at the Northfield Seminary. It is believed that if the peculiar advantages of this Seminary above ordinary academies are understood, they shall not lack for scholars. What is the expense of 50 or 60 miles travel when compared with the superior privileges which are connected with this school? Why the expense will be more than doubly repaid by the benefits derived. But let our brethren and friends send their sons and daughters one term, and I think they will be perfectly satisfied that the representations of the Seminary have not been exaggerated. I am persuaded that their expectations will be fully realized.

It is the design of the Trustees to have the school sustain itself without funds, by having a sufficient number of scholars in attendance, so that the tuition will pay an ample salary to a competent board of instructors, and to pay the salary of a fair compensation for his faithful services. They think that it will be far better for our brethren and friends to pay their money, and have the education of their children as a compensation, than to attempt to raise money to sustain the Seminary in any other way. But in order for the Trustees to succeed in their plan the preachers and people must aid by sending their children, and by influencing others to send theirs. Now, brethren, will you help in this great work?

The school has been well sustained, thus far, this term; but as many of the students will teach this winter, we must have a new recruit for the winter term, or we shall run in the rear. I have no doubt if proper exertion is made, a respectable number will be in attendance. Let each preacher set himself to work immediately to procure students for the winter term. Brethren, let us be in earnest, as much as our agents who go out to beg money to sustain schools, &c., and we shall succeed. Do not think you have done enough when you have barely asked parents to send their children, or asked young persons to go. But labor to send the rising generation where they will not only gain scientific knowledge, but where their morals will be guarded and improved. I hope each teacher will succeed in getting one or more to attend. It can and must be done. I hope they also will make a general answer to this appeal, and send their children to the Seminary on the 17th and 18th of Nov., by being present.

Wm. D. Cass.
Greenland, N. H., Oct. 30th, 1845.

For Zion's Herald and Wesleyan Journal.

SABBATH SCHOOL CONVENTION.

SPRINGFIELD DISTRICT.

This Convention met at Springfield, Wesley Chapel, Oct. 23, pursuant to the call in the Herald, and was organized by the appointment of Rev. A. D. Sawyer, President; Thomas Marcy, Vice; Henry V. De- gen, Secretary. The Convention then opened with prayer by Rev. D. K. Bannister.

Some 30 schools or more were represented; which, from the reports produced, it would seem, are generally in a flourishing and prosperous condition. Among other items of interest embodied in these reports, were the success that has attended disciplinary and other measures to increase the number in schools, the introduction of the ticket system (in rewarding the scholars with redeemable tickets) and the formation of adult classes. From 14 reports deposited with the Secretary, the following is an abstract of the statistics: viz. 19 superintendents, 112 teachers, 119 scholars, 329 vols. in Library, 453 copies of periodicals circulated, 6 deaths and 12 conversions. In some of the schools the work of conversion is still progressing. From this brief abstract, some general ideas may be formed of the prosperity of S. Schools on this district.

The following resolutions were presented by the business committee, discussed and disposed of:—

- Resolved, 1. That strict order in the Sab. School is highly conducive to complete success. Adopted.
2. That it is imperative and contrary to the spirit of self-denial, to close a Sab. School during the winter. Adopted.
3. That the introduction of S. S. periodicals is equal if not preferable to Library books. Lost (unanimously).
4. That the Pastor of each Church ought to hold a disciplinary supervision of the S. S. attached thereto, visiting as often as may be and giving to the superintending officers such advice concerning its welfare as he may deem necessary. Adopted.
5. That in all S. S. instruction, special attention should be given to the Geography of the Bible. Adopted.
6. That our S. S. instructions should extend to all parts of the Scriptures, since all are given by inspiration, and all are profitable. Adopted.
7. That we view the S. School as an important instrumentality in the hands of God, for the effecting removal of the many evils that now afflict the Christian Church. Adopted.
8. That our S. Schools should be faithfully instructed and exhorted in the art of singing. Adopted.
9. That such S. S. exhibitions as are religious and moral in their nature and tendency, are productive of great good, and we give them our hearty commendation. Adopted.
10. That it is the sense of this Convention that periodicals are an efficient auxiliary to the interests of S. Schools.
11. That it is the sense of this Convention that it is the duty of preachers in general, so to distribute their labors as to take part in the exercises of the S. School every Sabbath, unless imperative duty call them elsewhere.
12. That it is the sense of this Convention that it is the duty of every preacher in Springfield District to give at least one discourse during this Conference year on the importance of adults attending Sab. School.
13. That being convinced from experience of the utility and happy tendency of Annual S. School Conventions, we heartily approve of holding them.
14. That this Convention request Rev. T. Twombly to write out the Sab. School in Wilbraham S. District, and furnish it for publication in Zion's Herald and Wesleyan Journal.
15. That Br. A. D. Merrill be solicited to prepare a singing book, adapted to children, for the use of our Sab. Schools.
16. That the thanks of this Convention be presented to the members of the Wesley Chapel charge for the kind manner in which they have entertained the members of this Convention.
17. That the Secretary be requested to furnish an abstract of the doings of this Convention for publication in Zion's Herald.

The place of our next Convention was then fixed at Cabotville, to be held the last Wednesday and Thursday of Oct. 1846. This much for the business of the Convention. Permit me to conclude with a few general remarks.

The exercises on Wednesday evening were of a superior order. A respectable congregation assembled in the chapel at 1-2 past 6, and listened to addresses from Mr. Thomas Knell, Superintendent of the Westfield Sab. School, and Rev. Messrs. Crowell, of Lynn, Marcy, of Twombly, and Langdon; the whole being interspersed with singing by the children of the Wesley Chapel Sab. School, under the Superintendence of Br. A. D. Merrill, their pastor. Of the speeches I can say but little from personal knowledge, having been obliged to leave the house at the close of Br. Knell's speech; but from what I heard of others, they were apt, full of illustrative anecdote and just what was called for by the occasion. The singing of the children was performed most admirably. The seats in the gallery being remodeled and somewhat elevated, one above the other, were well calculated to display the children to advantage; and the spirit and harmony with which they sang, gave evidence of previous thorough training, and yet Br. Merrill informs us that he has met them but six times!

Upon the whole, as far as I could learn, the Convention met the warmest wishes and expectations of the friends of the Sab. School in this section. It was emphatically a good time. By a free interchange of views, many new ideas were suggested; and the S. S. cause, already dear to our hearts, received a fresh impulse. Among other interesting topics discussed, the formation of adult classes was a point that claimed a good share of attention. We were directed to this point more particularly, by the Report of the S. School at N. Wilbraham. Mr. Twombly, their Superintendent, informed us, that out of 200 scholars, 140 were adults: many of them grandfathers and grand-

mothers. But as Br. T. was solicited to publish an account of the school for the benefit of the readers of the Herald, I forbear saying more on that point. In closing I would simply add, we felt, on leaving the Convention, more than ever fixed in the purpose, to do our utmost for the promotion of the S. School cause.

HENRY V. DEGEN, Secy.
Westfield, Oct. 30, 1845.

From the Northern Christian Advocate.

MISSION TO AFRICA.

Dear Bro. Rounds.—We are expecting now to leave here for Philadelphia on Monday next, in company with Bishop Jones and Dr. Pitman. The arrangement is, to hold a farewell missionary meeting this evening here, embracing the ordination of my colleagues, Hoyt and Williams, to deacon's orders; and on our arrival at Philadelphia to hold two or three missionary meetings, when the brethren are to be ordained elders.

Dr. Durbin, and others, think that \$500 may be raised extra in Philadelphia, for the purpose of paying the passage of the missionaries to Liberia. Thence, perhaps accompanied by the Corresponding Secretary, we go to Baltimore, where another meeting is projected; thence to Norfolk, where we expect to overtake the ship Roanoke, Captain Hannah, who has engaged ample accommodations for our company to Liberia.

We are also to take out about 100 emigrants. Thus we shall be able to commence at once our missionary labors. The vessel is advertised to sail the first of November.

We are hospitably entertained at the house of our excellent friend, Rev. G. Lane. The missionary board and all concerned, treat us with great kindness and respect. Both my companion and myself, are in usual health, and cheerfully look forward to the moment when the winds of heaven shall bear us far, far away in heathen lands to dwell.

Had I time I should like to address through you, a few lines especially to the members and friends of the Oversea Conference. Respect for us as an interest in their prayers, at the monthly missionary prayer meetings, the family altar, and in the pulpit.

My dear brother, repeat your exhortations through your paper and otherwise, in reference to the missionary cause. We have been too stunted in our contributions and efforts.

I long to see the time, when the Christian world shall contribute half as much to the spread of the gospel, as they now do for the superfluities of life. Then shall we begin to approach the millennial glory. It is in view of the fearful responsibility resting upon the Church, and especially upon the ministers of the Church,—are the light of the world! and will you hide, or but partially exhibit your light, and that in fitful flashes.

"As luminaries chase
The gloom of hellish night."

Farewell kindred, friends, farewell!

Lovely native land, farewell!

Respectfully and affectionately,
New York, Oct. 23 1845. J. B. BISHAM.

P. S. Oct. 24. Before sending this to the office this morning, I would just say, we had a crowd of about 350 dollars were raised for the purpose of paying the outfit and passage of the newly appointed missionaries to Africa. About \$550 more are needed.

HERALD AND JOURNAL.

WEDNESDAY, NOVEMBER 5, 1845.

OUR UNIVERSITY.

Past efforts of New England Methodists for Education—Excess of Colleges in the Church—Origin of the University—Its apparatus—History of its Results.

We invite the attention of our readers to some remarks respecting the Wesleyan University,—the most urgent public interest now appealing to New England Methodists. We shall give them facts, and as minutely as our materials will admit, and the character of these essays justify: for we have long been convinced that what our people most need to secure their patronage to our leading measures, is a knowledge of them. Some three or four years since we gave a pretty full description of all our literary institutions, except the Biblical Institute, and Northfield Academy. We shall, of course, be compelled to go over the same track in the present articles; yet we deem it proper that these interests should have a full representation, at suitable intervals, through our public organs, even though they may not be so interesting to the mass of our readers. Nearly every year large additions are made to our membership, and many of these are from the young and enterprising portions of the community. General appeals to them in behalf of our institutions have an effect, but not half the influence they would have if they were familiarly acquainted with the history and importance of these great interests. We consider it, therefore, one of our highest duties to represent them at suitable periods.

New England Methodists deserve well of their church for their efforts in the cause of education. If we commence with the date of the Academy at Wilbraham, we have increased our literary institutions at the rate of more than one in every four years. Besides the University, which will amply meet our local demands for collegiate education, and our Biblical Institute, we have now an Academy for each Conference in New England. Our educational plans may, then, be deemed tolerably complete, so far as they relate to the number and location of institutions, though they are seriously deficient in financial endowment. No other section of the church is in advance of us in such provisions; indeed New England claims the honor of starting the educational movement of the church, if we except the ineffectual effort of Cokesbury College. The old Newmarket Academy was commenced in 1817, the first, we believe, in the church. The New York City Wesleyan Academy, now merged in that of White Plains, N. Y., was not attempted till two years after. At the General Conference of 1820, these two institutions represented their plans, and solicited permission for the Bishops to appoint Principals from the Conferences for a longer time than two years. Their prayer was granted, a report favoring their plan was adopted, they were requested by express resolution to communicate a copy of their constitutions to each Annual Conference, and thenceforward academic institutions sprung up in the length and breadth of the church.

We are indebted for our University to the influence of these secondary institutions. The multiplication and remarkable success of the latter excited in the church a sanguine interest for education. Every year, too, they were sending out, prepared for college, large numbers of young men of high promise, most of them sons of our own families, many of them members of our church, and not a few licensed preachers preparing to enter the itinerancy. About the time Dr. Fisk left Wilbraham to open the University at Middletown, he had raised up around him, at the former place, a more splendid array of youthful intellect than we have ever witnessed at any other similar institution. While penning these lines, we recall individuals simultaneously there at that period, who have since become Presidents, Principals, Professors, and Teachers in colleges and academies; some who have entered the professions of law and medicine, and a large number who have invigorated our ministry in various Conferences. The collegiate institutions of New England were all more or less under an influence adverse to our theological sentiments, and it was evident that, unless we could provide a collegiate establishment of our own, we must expose our young men to their partial influence. The success and increase of these secondary institutions throughout the church led to similar results in all parts of the land. The demand for colleges seemed universal. The Wesleyan University was the third institution of the kind that sprung into being the same year. Others had preceded it, and many have followed, until we now possess a list of eleven. In fact, the impulse has become too strong;

we have already an excess of colleges, and impair the energy of all by distributing it among too many; and it will be an urgent and critical duty of the General Conference to determine more definite limits to this department of our work. The great multiplication of these institutions is, indeed, becoming a national fault. According to the last census, there are in the United States 173 colleges. This is 56 more than in all Europe! These 173 colleges contain 16,333 students; while the 117 colleges of Europe contain 94,600.—New York, with a population of two millions and a half, has 12 colleges, and 1285 students; Prussia, (celebrated for education,) with a population of fourteen millions, has but about half the colleges of New York, but nearly five times the number of students.—It is estimated that, if the legislative grants and private donations given to our 173 colleges had been limited to 20 of them, we should still have a larger number of such institutions, in proportion to the population, than any country in Europe; and they would be as wealthy, as well endowed with libraries, apparatus, buildings, &c., and as able to command the most eminent professors, as any in Europe, except, perhaps, the two great English Universities. This number, (twenty,) rightly distributed, would be amply sufficient for the nation. What a waste, then, of resources! In our eleven colleges we are educating but 600 young men,—a number that might well be accommodated in two or three good institutions. In educating these young men, we employ fifty teachers, and from \$50,000 to \$60,000 annually. At the very least, half this expenditure of labor and money ought to suffice for our whole church. How obvious, then, the necessity of a revision of our educational plans by the General Conference, before the evil becomes more formidable. As we have wished to make these suggestions, and may not have occasion again to treat on the subject, we trust these general remarks will not be considered foreign to our article.

But, however superfluous some of these institutions may be, the Wesleyan University is not one of them. Its territorial scope, including all the New England and New York States, is abundantly large; and, though it is not centrally located, it is perhaps not accessible on this account. Its site is a fine eminence in the western part of Middletown, Ct., commanding an extensive view of the Connecticut river and the surrounding country. The buildings, substantially built of stone, and the land pertaining to them, valued at from \$30,000 to \$40,000, were granted, in 1831, by the Literary and Scientific society of Middletown to the New York and New England Conferences, with the stipulation that \$40,000 more should be raised towards its endowment. A liberal charter was soon after obtained from the Legislature of the State.

The philosophical and astronomical apparatus was procured at an expense of about \$7,000. Among the instruments are a fine telescope, with a six-inch object glass—a plate electrical machine, with two plates of thirty-six inches in diameter—a splendid altitude and azimuth instrument, so constructed as to be used also for meridian transits—an astronomical clock—Russell's magnificent orrery, a new and unrivalled instrument, and the only one of the kind in the world—and various others, of the latest and most approved construction. The entire apparatus is believed to be as complete and useful, for the purposes of instruction, as any in the country. The chemical department is accommodated with a very convenient laboratory and lecture room, and is well supplied with the necessary apparatus and chemical tests for experiments. The college and society libraries amount in the aggregate to about 12,000 volumes. The present faculty is composed as follows:—Rev. Stephen Olin, D. D., LL. D., President; Augustus W. Smith, M. A., Professor of Mathematics and Astronomy; Rev. Joseph Hoidich, D. D., Professor of Moral Science and Belles-Lettres; John Johnston, M. A., Professor of Natural Science; Harvey B. Lane, M. A., Professor of the Greek and Latin languages; Hon. William L. Storrs, Professor of Law; Rev. William R. Bagnall, M. A., Tutor in Latin, and Instructor in Hebrew.—The following is the present number of students: Seniors, 36; Juniors, 30; Sophomores, 25; Freshmen, 29; Total—120.

Our University is still in its infancy, having not yet existed fifteen years. Its first graduating class (1833) consisted of six persons. Four are now living, and these are all, we believe, engaged either in instruction or preaching. The next class consisted of eight, all of whom have been engaged in the work of instruction or the ministry except one, who has entered the profession of law; five of them have become principals of literary institutions. The third class consisted of twelve, eight of whom have become preachers or instructors, and the rest, we believe, have adopted the profession of law or medicine. We are not familiar enough with the subsequent classes to trace them exactly, but of the first three we can recall not an individual who has not become an instructor, a preacher, or entered one of the learned professions. There cannot be more than one or two exceptions, if any. At least half of them have received license to preach the gospel. To these ought to be added several who pursued only the English course, but have since entered the same sphere of public life. Its whole number of graduates is about 260, besides a considerable number who have taken only a partial course. We can recognize, by our personal knowledge, at least one-fourth of all its graduates who have preached the word of life, and it is quite probable that this is short of the actual number by a large amount; three of them have become presidents, and forty or fifty professors in colleges or principals of academies.

A writer in the last number of the Northern Christian Advocate, after discussing the condition of all our other colleges, adds the following remark:—"I cannot drop this subject without one word as to the name of the one which, if not first in order of time, is first in honor, among the Methodist Colleges. Except Michigan and Iowa, every one of the institutions I have named have had, and all the more important of them have, in the board of instruction, graduates of the Wesleyan University. A number more of the same fraternity are in the itinerant ministry, multiplying the good fruits of their Alma Mater through all the western valley. The Methodist Church owes much to that noble institution, and it was a sin to your eastern Conferences, which they could never atone for, to let it languish now for want of funds.—Such a thing cannot be."

Such are some of the results of this institution, while in its infancy. Do we err in calling them splendid ones? We question whether any other institution of the land, considering its age and circumstances, can exhibit more striking evidences of practical efficiency. It has had an effect on the whole church, for its students are scattered, as teachers and preachers, and into the Canada on the north, and Texas on the south; and many of them whom we have known have carried with them from the University the elements of true greatness. The Methodists of New England should regard this institution with profound interest.

In our next, we shall discuss its financial wants and plans.

THEOLOGICAL EDUCATION.—We are glad to see that the interest on this subject is rising. Our late articles are being copied into the Northern Christian Advocate, and a friend has sent us a secular paper of Baltimore, in which they are quoted, and the design commended. This measure, we firmly believe, is to be the next important step in the advancement of Methodism.

CORRESPONDENCE.

LETTER FROM HOLSTON CONFERENCE.

Vote to Unite with the Church South—Unanimity of the South-Delegates to the Southern General Conference—Revivals.

Br. Stevens.—The Holston Conference of the Methodist Episcopal Church South commenced its session in this place on the 8th and closed last night. We had a harmonious time on all subjects which came before us. On the subject of "separation," which so agitates some portions of the church, we were finally unanimous, though at the opening of the session one venerable man, originally from beyond the Atlantic, was opposed to the doings of the Louisville Convention.

Let New England Methodists know, that there is no reason to fear that any fragments of the Southern portion of our great work will desire to adhere to the North. Let the strife now cease; and, whether we are "beloved in the Lord," or "lightly esteemed," do not, for your own sakes, refuse us our portion of the Book Concern.

"Let justice be done, though the heavens fall."

E. F. Sevier, Thomas K. Catlett, Samuel Patton, David Fleming, and your humble correspondent, are the delegates to the General Conference in May next, at Petersburg, Va. Timothy Silens and R. M. Stevens are our reserve delegates.

We have had some gracious revivals of pure religion and considerable ingatherings of church membership within our bounds during the past year; but as we left the South Carolina and Georgia Conferences have some six thousand of our membership in the Lafayette district, the Greenville and Pickens circuits, reported in the last minutes of our Conference, our present number falls short of what was then reported.

THOMAS STRINGFIELD.

Athens, Tennessee, Oct. 15, 1846.

LETTER FROM MISSISSIPPI.

Geology of the Country—New Orleans—South-Western Towns.

A short absence from home has prevented my regular weekly communication which I design to keep up. It is a popular saying, that knowledge derived by experience is both more accurate and more enduring than that obtained in any other way. I have just been experimenting in travelling in this country. I cannot give you a very encouraging account of it. The means employed for travelling are usually saddle horses. The roads are either very muddy or very dusty. The soil may be compared to sugar; it dissolves the moment it becomes wet, and is very treacherous, but dries rapidly under a hot sun and crumbles into particles. In roads which are much travelled, the dust is generally as deep as dry, and the mud in rainy weather, as your moderate snows in winter.

There are no turnpikes here, and never can be, unless the material for making them, like all other things for domestic use, be imported from the north. Here are no stones, no rocks. Upon a second thought, I believe I have seen pebbles, and one small limestone rock, which is regarded as a curiosity. It is said, also, there is, somewhere in the interior, a small granite rock; but this is too precious to be used.

There is, of course, therefore, no great attraction for geologists; and indeed none for any of these gentlemen whose profession ends in "gist," except *Phreologist*. The people are susceptible enough of humbug, as almost all other people are, to afford that profession a tolerably good support. If I may be permitted to geologize a little, however, since, by some unaccountable providence, I find myself here, I would advance the opinion, that all this great valley of the Mississippi has been, by some convulsion, raised from the bottom of the deep.

The surface of the country is not uniformly level; there are many quite high bluffs. But even the highest points have evidently been under a large body of water. Various conjectures have been formed respecting the formation of the country. Some have supposed the Mississippi River, whose bed, I acknowledge, is exceedingly changeable, has at one time and another, flowed over the whole surface, by shifting its position. But the valley of the Mississippi is very broad; it includes a vast territory, and the river, although changeable, has never been known to remove from its present locality: that is, although it shifts its position from one side to the other, its general locality has always been about the same.

Others have supposed that the Gulf of Mexico once occupied this valley, and by gradually filling up, in these parts, was compelled to seek room farther South.

All that can be said on the subject is, of course, to be regarded as conjecture; and it should be remembered, where conjecture has much play, facts fancied are very likely to be taken for facts in reality. The facts therefore advanced in support of any of these theories, are to be received with suspicion. The theories themselves all bear upon their faces many inconsistencies, and it may be, the one I have adopted as my own, is not the least inconsistent. The soil is, of course, very rich, and capable, under proper culture, of supporting a vast population. The time will doubtless be, when millions of human beings will teem in this valley, and when New Orleans, the great mart of the country, will outstrip any other city on this continent. I speak with reference only to population and commerce.

The city is yet comparatively young, but its population, even now is very considerable. Its locality is such as to render it a great place for foreign commerce. It seems, indeed, to be a resorting place for all nations under heaven. There is there a wonderful collection of strange tongues. I would remark, however, concerning the population of this city, and the same remark will hold true of all the towns in the far South, that it is very vacillating. Men go there only for the purpose of making fortunes; and he who is shrewdest in business, makes his fortune generally the soonest, and gives place to some other one. This vacillating population is very different from what I represented the permanent inhabitants of the country to be. It consists of the shrewdest and most calculating class of men that the world can furnish.

Persons of ordinary business habits get along but slowly here. New Orleans, being the great place of commerce, has some improvements; though, on account of its situation, and peculiar kind of population, it will not for years be very remarkable for public improvements or beauty.

The other towns are, with the exception of Natchez, miserable, dirty heaps. It is not to be expected, from the account I have given of their inhabitants, that they would be either moral or religious. Wickedness abounds; and no clearer proof can be given of the Savior's words, "Ye cannot serve God and mammon," than the inhabitants of these towns afford. In some of these towns, the cry of murder, or the report of a deadly affray, will scarcely raise a crowd. I could mention a case, in which five or six murders, or rather street assassinations, have occurred within the last nine months, and some of the perpetrators have been permitted to run at large, and boast of the daring deed. If men have wealth, tact, or influence, they can commit the highest crimes without fear of the law.

This has always been the character of these towns, though there is some improvement in morality. There are no such outrages as there were some years ago at Vicksburg and Natchez under the Hill, of which you and your readers doubtless know something.

The towns are all on the river, or near it; the houses are stuck in the most convenient place, displaying no taste, and little comfort. Negroes and white people are mingled together, and very little else than money and the market are talked of.

In Natchez, on the Hill, as it is called, there is some taste displayed. Some buildings are neat, and have very beautiful columns about them; the same may be said of the vicinity. Some gentlemen of wealth resort hither a part of the year. It is, upon the whole, a pleasant town for the South. Its population is perhaps four thousand.

Yours truly,
New Orleans, Oct. SCAFFORD.

CUMBERLAND, R. I.—Rev. H. W. Houghton writes, Oct. 23:—"We are enjoying some prosperity on this station. Two have recently found the Savior faithful and just to pardon the sincere and believing penitent. They give a satisfactory evidence of conversion as I ever have seen. All our meetings are well attended, and a general seriousness seems to pervade the community. For these mercy drops we are grateful, and are encouraged to labor on in faith, expecting a glorious resurrection in the church, and that floods of salvation will be poured upon the impenitent. Brethren, pray for us.

It will be gratifying to you, as well as to the friends of Br. George M. Carpenter, that his health is so improved, that he was able to preach for us last Sabbath morning, and administer the ordinance of baptism. This is the first time Br. C. has attempted to preach for nine months. Though he has been mysteriously laid aside thus long, yet his discourse convinced us that his heart had lost none of its warmth. He pants for the privilege of spending and being spent for the sake of Christ and souls. No man under God has more perfect self-control than Br. Carpenter, and, seeing the necessity, he will, probably, never again, to any extent, preach too long or too loud. His health is so improving, he flatters himself he shall soon be able to take his place in the itinerant ranks. Let all the church pray that his anticipations may be realized.

STOUGHTON, MASS.—Rev. J. C. Goodridge writes, Oct. 28:—"God is blessing us with the outpouring of his Holy Spirit. The church are seeking for higher attainments, and our congregation is increasing. Within two or three weeks nine souls have been converted and reclaimed. The converts are well awake—we have not had occasion to appoint a committee to inquire whether they were converted right—they speak for themselves, and speak with power, giving evidence that they have been with Jesus, and learned of him. Prospects are encouraging for a glorious work; many appear to be truly awakened, for which we give glory to God, and take courage.

EAST SALISBURY, MASS.—Rev. S. S. Mathews writes, Oct. 27:—"Our meetings are increasing in interest every week. Some backsliders have been reclaimed, and there is an appearance of abundance of rain. Pray for us.

PROVIDENCE CONFERENCE ACADEMY.

A brother writes us,—"Our expectations, and we believe the hopes almost of all, are more than realized thus far, as to the number of scholars at least. We hoped for 100 scholars with the new boarding-house—but we have above that number already, and between 50 and 60 in the present boarding-house, (although you may wonder how we show them away.) The cellar, well and ground work of the new house are about completed, and the frame will be erected soon.

LITERARY ITEMS.

By the new appropriation of Abney Park as a cemetery, the mansion in which Dr. Watts passed a portion of his peaceful life, has been removed. It has been resolved to perpetuate his memory and association with the spot by other and more classic means. A subscription has accordingly been opened, headed by Mr. Hankey, the eminent English banker, for placing in the cemetery a statue of the reverend classic of the people, as Dr. Watts has been termed. The height of the statue is eight feet three inches, and that of the pedestal on which it stands is twelve feet; the whole being executed in Portland stone.

The excellent library of the late Dr. Herschel, consisting of upwards of 4,000 Hebrew volumes, among which there are many rare and valuable books and manuscripts, collected by the late Chief Rabbi, his father, and grandmother, has been bought by the committee of the Hebrew College, for that establishment, for the very low sum of £300.

Eugene Sue, the author of the *Wandering Jew*, has been formally excommunicated by the Archbishop of Lyons, primate of France.

The library of David B. Warden, formerly American Consul at Paris, which was bought by the New York Legislature, has reached Albany. The Journal says the collection embraces the full history of the exploits of the early Jesuit Missionaries—of the first settlement of our Northwestern Territories—now States, by the French adventurers, and, in fact, of nearly every State and Territory in the Union, from its discovery. From this some idea may be formed of the extent of Mr. Warden's collection, and of the value thereof to this country.

The Connecticut Historical Society is in possession of a Bible printed in 1748. The oldest book in the country is a copy of Valerius Maximus, in perfect preservation, 1471. The society has also a MS. on vellum, which is older than any one known in this country. It purports to have been written at the Convent of Mendicant friars at Cologne, in 1267; it comprises several works in Latin.

CONFERENCE DIVIDENDS.—As there appears to be a difference of opinion with regard to paying the Southern Conferences their quota of the funds of the Book Concern, it may be proper to state, that the dividend for the current year was declared on the 1st day of January, out of cash funds actually on hand, except a small balance which accumulated long before the session of the Louisville Convention. However the separation of the Southern from the Northern Conferences may affect this question hereafter, the Agents do not conceive that they have any more authority to withhold from the several Conferences the dividends declared previously to the separation, than the officers of any other incorporation would have to withhold from the stockholders dividends which had been declared in conformity with the laws of said institution.

G. LANE & C. B. TIPPETTS, Agents.

THE LATE NEW YORK EPISCOPAL CONVENTION.—The High and Low Church parties stood as follows:—High Church, 90 clergy, 76 laity; Low Church, 35 clergy, 56 laity; High Church majority, 55 clergy, 20 laity.

I hereby acknowledge the receipt of four dollars from a lady in Medford, Mass., to be appropriated as follows: \$1 for Missions; \$1 for Preachers' Aid Society; \$1 for the Tract Cause; and \$1 for Biblical Institute.

Also, received \$5 for Biblical Institute, being a collection in the Methodist Church in Millbury, Mass., Oct. 26, by hand of the Rev. J. T. Pettet.

F. RAND.

DEDICATION.

The new Methodist E. Church, at Holmes' Hole, Martha's Vineyard, will be dedicated to the service of Almighty God, on Thursday, the 13th of Nov. Services at 10 o'clock, A. M., and at 6 1-2 P. M. Dedication Sermon by Dr. C. Pitman, of New York.—The preachers and friends on the neighboring circuits and stations are respectfully invited to attend.

A. B. WHEELER.

NOTICE.

The Female Relief Society will hold their 17th Anniversary on Sunday evening next, at the Methodist Episcopal Church in Bennet Street, services commencing at half-past 6 o'clock. Sermon by Rev. J. D. Bridge. After which a collection will be taken in aid of its funds.

Friday, Oct. 31st.

NEW WORK ON FAITH.

This new volume, by Prof. Upham, which has been looked for eagerly, will be issued, we understand, next week, by *Waite, Peirce & Co., Boston*.

COLLECTIONS for the Biblical Institute can be remitted to Prof. W. M. Willett, of Newbury, Vt. Br. F. Rand, Agent of the Herald, will receive them more convenient to the preachers in this direction, and send them on. Don't forget this collection, brethren.

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**WATCH-MAKER AND JEWELLER,
DEALER IN
WATCHES, CLOCKS, JEWELRY, SILVER
SPOONS, &C.,**
No. 18 Central St., nearly opposite the Post Office, Lowell
N. B. Watches, Clocks, and Jewelry of all kinds neatly
repaired and warranted. June 11

179

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BIOGRAPHICAL.

THE WIDOW MERRITT.

Br. Stevens.—It has become our duty to perform the last office of affectionate regard to our sister Mary Merritt, widow of our beloved brother Timothy Merritt. Scarcely had we expressed our condolence and Christian sympathy with her for the loss of her sainted companion, before we were called to follow her to the grave.

Sister Merritt's maiden name was Mary Maxwell, daughter of Capt. James and Margaret Maxwell, of Bowdoinham, Me. Like Mary of Bethany, she early chose the better part, the one thing needful, and God's people for her companions.

She was married to the Rev. T. Merritt about 1802, and has with him borne the burden and heat of the day in his arduous labors as a Methodist itinerant minister, which has required no small share of self-denial, stability, and enduring patience. As a mother in Israel, she has been a nurse, instructor, helper, guide and example to the church. To such we owe respect, love and gratitude, and it is our duty to imitate their virtues, and cherish them as sacred to their memory. She has been the mother of eleven children—seven of whom live to mourn her loss. She was 67 years old. It was remarked by her friends, that she appeared to be growing more spiritual and devoted since the death of her husband, and seemed to be only living to be ripe to follow him. She expressed herself satisfied, calm and resigned in view of her approaching end. The call was sudden and unexpected to her friends; but she rests in peace.

The following lines were the conclusion of her funeral discourse:

Call'd we are in mournful numbers,
To express our sorrow deep,
For the loss of her who slumbers,
For her last, long, final sleep.
Though her mortal life is ended,
Yet still lives the deathless soul;
Gone, by heavenly guards attended,
Up to her celestial goal.
There to meet her loved companion,
Who so late from her was riven;
To enjoy with him a mansion,
Well prepared for them in heaven.
There they rest from all their labors,
Pain and trials all are o'er;
Singing praises to their Savior,
Whom they love, and adore!
Here in mutual self-denial,
Laboring for their fellow men;
Patiently enduring trials,
Till their three score years and ten.
Now they're gone, their lives remind us
How to live, and how to die;
Leave the world and sin behind us,
For a mansion in the sky.
Mark the footsteps of our brother,
In our sister's too, we'll tread;
Emulating each the other,
And thus imitate the dead.

WIDOW SARAH WINCHELL died at her residence in Topham, Me., Oct. 6th. She had been on her pilgrimage to the heavenly country nearly half a century, and about forty years a worthy member of the Methodist Episcopal Church. She was one of the first Methodists in this vicinity, and her house has always been a distinguished resting place for the weary itinerant, who was ever made welcome by one who loved him for his work's sake. Many of our early fathers in the Gospel—the pioneers of Methodism in this region—found here a lodging place of warfaring men, and warm hearts and open hands to cheer them in their toils and sacrifices. Her Christian life was irreproachable. Her joys were never great, and her words were few. She could never point to the hour when her soul was converted, so imperceptible was the change; and this circumstance was the source of many doubts. But the Spirit of her Master was always conspicuous in the temper of her mind and in her deeds. It was by her fruits she was known. She has been afflicted. The companion of her youth was called to his reward many years ago; and her eldest son, who was the support of her widowhood, and a father to the younger children, was, a few years since, buried in the ocean; but her life was also crowned with many blessings. She was favored with a competency of this world's goods, and knew how to use them. Her surviving children, (six in number), were indeed the "Widow's Jewels," the "joy of their mother." As the reward of her piety, and in answer to her prayers, joined with those of the many servants of Jesus who have shared her Christian hospitalities, these children are all walking in her pious footsteps. As might be expected, her end was remarkably peaceful. She felt that her work was all done and her conflicts were over. Her doubts all disappeared, and she often remarked that Satan had not been permitted to enter her room during her sickness, which was of several weeks continuance. Her warfare was ended even before her departure, and she was permitted peacefully to enter the promised land.

"Where night, death, age, care, and sorrow cease,
To bear a part in everlasting days."
Bowdoinham, Me., Oct. 23. F. YATES.

Mrs. BENT died in Harrison, Me., Oct. 14th, aged 35 years. For fifteen years past, she has been a faithful companion of our dear brother Oren Bent in all the perplexities and responsibilities of an itinerant life—the mother of six children, now motherless, for whom, and with whom, she was accustomed to pray in the absence of her husband. She was snatched away in a day. Br. Bent left her on Saturday in usual health to attend our quarterly meeting. He found her so unwell on his return, Monday morning, as to call a physician. On Tuesday, at 9 o'clock, A. M., she died. She has departed in hope, some of her last acts being to pray in her family. D. COPELAND.

ELIPHALET LOWELL died in West Bath, October 23d, aged 70 years. He has been a faithful member of the Methodist Episcopal Church for thirty-eight years, was constant in his attendance on all the means of grace, and of course obtained grace to support him in all his afflictions and trials; and though his sufferings for the last six months were very severe, yet he bore them with great patience, often acknowledging the goodness of God, and giving evidence of the power of grace to support and happily the soul in the dying hour.

JESSE HARRIMAN,
Phippsburg, Oct. 27th, 1845.

ANN ELIZA, only daughter of John and Betsy A. Sweet, of Loudon, N. H., was converted to God nearly three years since, through the instrumentality of Rev. N. L. Chase and the writer. During the great declension since her conversion, there has been no time when she was not ready to give the reason of her hope, though deprived of class meetings and many precious means of grace which others enjoy. During her short illness of less than one week, she expressed the most perfect resignation to the will of God. She gave her weeping parents her dying charge, and kissing her four little brothers, gave each a most solemn exhortation to be good; and added, "I am as willing to die as to go to sleep." Her spirit took its flight, September 29th, in the 16th year of her age. Said one who was present during her last hours, "such an exhibition of dying grace I have never seen." Her record is on high. S. S. MATHEWS,
East Salisbury, Mass., Oct. 27, 1845.

ANN P. SHUFF, wife of Mr. Charles E. Shuff, died in Chelsea, Mass., Sept. 29, aged 39 years. In 1832, Sister Shuff was united to the Methodist Episcopal Church in Newbury, by the Rev. Wm. R. Stone. About eleven years ago, she experienced the blessing of sanctification at a camp-meeting in Exeter, N. H. Her life was such that no one had sought to say against her. Sinking with slow consumption, and having the approach of death in view for several weeks, she contemplated the event in all its bearings. It cost her a struggle to give up her husband and children, (several of whom are of tender years); but that being over, death appeared to her attractive. She talked of "going home;" and the prospect of heaven, at times, was more glorious to her than earth. "I never thought," said she, "it would look so glorious." Her countenance was often illumined by the brightness of her hopes, and she lay on her dying bed as on a couch at a banquet. Her chamber appeared to be any thing but a place of mourning. Such grace is given to man! "Let the righteous hear thereof and be glad!" C. K. TRICE,
Chelsea, Mass., Oct. 22, 1845.

NANCY M. WHITE died at Attleborough, Mass., Oct. 16, aged 25 years. She embraced religion at fifteen, united with the Congregationalists, and after remaining with them seven years, her attention was called to the fact, that it is both the believer's privilege and duty to become pure in heart in this life. About this time she attended the preaching of the Methodists—sought and obtained the priceless pearl of perfect love—and united with the latter church. A sister in the church once inquired how it was that she could always exercise such faith and always enjoy the evidence of her acceptance? She replied, "I do nothing I cannot do in the name of the Lord Jesus. I commence, accompany, and follow all I do with prayer." Hence, her praise is in all the churches in the region in which she lived. Her last sickness was typhoid fever, attended with other diseases painful in their nature. For much of the time for twelve weeks, her suffering was intense. It was the writer's privilege to visit her twice during her illness—once near its close; and he is free to say, he never saw a soul more triumphant. "I think I have suffered," said she, "more bodily pain in this sickness than ever before in my life, yet I have not had one doubt or one fear! I have all the while been enabled to triumph in Christ! Blessed be his name! I have not felt the least impotence. He has cheered me with his continual presence. Living or dying, I have the witness in myself that I am the Lord's." As death approached, all things were in readiness. Her earthly effects were all distributed, and when she was sensible her dissolution was near, she calmly, and with the same smile upon her countenance always seen in health, embraced separately her relatives—exhorted them to meet her in heaven—prayed for the writer to warn the people at her funeral to "be also ready." Her work all done, with a smile, she rested from her loved employer, and escorted by a convoy of angels, entered her master's joy. H. W. HOGGARTH,
Cumberland, R. I., Oct. 23, 1845.

THE LILY OF THE VALE.

BY MISS H. F. GOULD.

Tender lily of the vale,
Lovely, modest, sweet, and pale,
While a tear, the night hath shed,
Weeping o'er thy beauteous head,
Forms the trembling diadem,
Weighing down thy slender stem;
How in meekness art thou seen,
Like the lowly Nazarene!
Stooping o'er the dust beneath,
From the leaf that rose to stealth
Thine unsullied snowy bells,
Art thou pouring forth thy cells,
As from pensils vials of cheer,
Odors rising like the prayer,
In solemn midnight scene,
Kneeling the lonely Nazarene.
When the blast, or lightning stroke,
Wings the willow, rends the oak,
Frenzied of the tempest's power,
As a spirit clothed a flower,
Calm, and the raging storm,
Stands thy frail and alken form,
With no earthly prep or screen,
Like the houseless Nazarene.
Teaching on Judea's height,
He whose words were life and light,
Looked from that far mountain side,
Down o'er field and valley wide,
For a glory there displayed,
Such as monarch ne'er arrayed;
Then, the Lily on the green,
Named our Lord, the Nazarene!

MINISTERIAL.

For Zion's Herald and Wesleyan Journal.

VISIT TO A PREACHERS' MEETING.

There can be no doubt that Preachers' Meetings, which are now becoming so common in New England, are of great practical benefit. They stimulate the itinerant ministers to greater exertions in mental improvement, and increase among them brotherly love and ministerial affection. They give the young men opportunities to learn how to transact business, and afford to the old veterans an occasion to stamp upon the rising generation their own fervid zeal and glowing love. Thus these meetings, together with our Annual Conferences, tend to transmit to future ages the Methodism of Wesley and Fletcher of the past age. I recently had a blessed season in attending one of these preachers' meetings. Allow me to say a word respecting it in the Herald.

The morning of Oct. 14 found me on my journey to Stafford, a town among the hills of old Connecticut. The previous night had been cold, and the white frost lay thick upon the grass, making earth seem as if clad in the shaggy coat of the Greenland bear. As the sun rose in the horizon, and poured his warm beams through the clear atmosphere, that shaggy mantle changed into innumerable globes of sapphires, diamonds and emeralds and rubies, resting upon the spires of grass; and a Methodist itinerant, who had seen nature at morning's rise and eve's decline, could not fail to sing in his heart,

"The pleasant as the morning dew
That fall on Zion's hill,
Where God his militia glory shows,
And makes his grace distill."

The ground itself was "all glorious to behold," seeming like the mosaic pavements of heaven, inlaid with gold and precious stones; but the woods were indescribable. Who has ever looked upon American forests in autumn without being thrilled with emotions? On ascending a lofty hill, the whole country, far as the eye could reach, looked as though the radiant clouds of sunset had fallen upon earth; or as if the hills and valleys had arrayed themselves in rainbows for "the bridal of earth and sky." What a field of glorious colors! The dark green of the hemlock, the golden hues of the hickory, the crimson, purple and orange of the maple, the russet of the chestnut, and the dark purple of the ash, all mingle and blend so harmoniously, that the mind is almost overwhelmed at the sight of such magnificence, and adores that God whose skill formed the leaves of the forest, and adorned them with many colored light to burnish and create them.

I rode on in the midst of this thousand colored panorama till mid-day. There is always a solemnity and a beauty thrown over the landscape by an autumn noon. The sun shines with a softened, melancholy radiance, and the frail gossamers, floating upon the motionless air, remind one of man, unsupported and restless, a child of impulses, wandering without aim, till his affections are fast anchored to the throne of God. Autumn is surely New England's loveliest season; and its effect on the moral character of the thinking man is most salutary.

At noon I met more than twenty of the preachers on the New London District, with their much loved Presiding Elder. I do love to find myself in the company of these itinerant heralds of the cross. Their travels have made them acquainted with men and things, and stored their minds with a variety of chaste and appropriate anecdotes. Their intercourse with persons of all classes and conditions has given them an ease and familiarity extremely pleasing; and the religion which they profess and enjoy imparts to their very countenances a cheerful good nature, that shines like the mellow sunlight upon the fleecy clouds of summer evening. These men are rich in observation of the world around, and of their own hearts within; and well do they know how to introduce the religion of Christ into any circle, however adverse to it at first. The old men came up to this school of the prophets, and God came with them. It was truly a Jerusalem to renew our strength. For three days we met to pray, and preach, and learn, and instruct. God's Spirit led every mind. Each man seemed to seek only the truth in all his discussions, and to be humble and teachable. In the preaching, in the examination of skeletons, and in the criticisms, all was done with love and a praying spirit. The gray haired men, with their deep experience, endeavored to renew and show the ancient landmarks to the young. God bless them, and reward them for their labor of love, and keep us, who are just beginning to follow them, in the good old way of holiness! The meeting was rich in Christian experience, and was the means of strengthening the cords of love which bound our hearts together as one.

On Thursday evening there was a missionary meeting. Several brethren made remarks calculated to stir up the people to good works, and a collection was taken up amounting to quite a sum. God enable the church and her ministers to remember, that it is a very good way to close any meeting, whether for prayer, worship, or business, with a missionary effort. Not a very mighty one perhaps, but still a reference to God's suffering people—the heathen.

The Presiding Elder, Br. W. Allen, reports a very favorable state of things upon the district. The work is breaking out in revivals in many places, and every where the interest is deepening. God, pour upon New London District, and upon the Providence Conference, and upon the New England Conference, and on all the conferences, a gracious shower of revivals!

Yours, &c., ROBERT ALLYN.
Oct. 23, 1845.

OBJECT OF PREACHING.

BY DR. HOLDICH.

No sentiment has been more fatal to the effectiveness of the modern pulpit, than the notion that in order to afford scope for superior talent, or to call into action the higher faculties of the preacher, it is necessary to go beyond the legitimate range of public topics; or, at least, that he must choose such subjects as are but remotely connected with practical results. It is not easy to point out all evils arising from this pernicious error. It has caused an immense waste or perversion of pulpit talent; it makes many truly pious, but not very discriminating persons, think that talents and learning are an injury rather than a benefit to the preacher; it throws an undue portion of influence in some churches into the hands of men of inferior ability; it brings the very best sort of preaching into disrepute, and "good practical preaching" only a name for that dull mediocrity which can hardly be expected to present any strong claims to the attention of superior minds, and in fact scarcely worth hearing. In short, it produces an unholy divorce between the essential qualifications for the most solid and extensive usefulness of the Christian ministry, and subverts, so far as the ministry is concerned, the true standard of professional excellence. How is it in the other professions? He is most in demand who is most successful in the business he undertakes. That physician is considered best who saves most patients; and that lawyer is most in request who gains most causes; whereas, he is not considered the best preacher who is most successful in winning souls; but he who succeeds best in gaining the admiration of his hearers, or in affording them an agreeable hour's entertainment. It is and indeed, and pitiable, when the pulpit comes down from the high ground it ought to occupy, and takes its place among the mere things that minister to human gratification. This is Christ's appointed means for reforming and saving a guilty world; and if it fails of its effects, to what quarter may we look, or what other instrumentality shall take its place? But the pulpit will never accomplish its full design until the most accomplished men who minister there shall consecrate their best energies to the work of converting sinners, and promoting holiness in the Church of God.—American Pulpit.

For Zion's Herald and Wesleyan Journal.

A DREAM—ALMOST.

"Have I been dreaming?" said I to a friend, as I awoke from a reverie that had chained my attention some fifteen or twenty minutes. "I do not know," said he, "what may have been the character of your cogitations; but, judging from your earnestness, I should think you have been profitably and agreeably employed. Come, let me know the subject that has passed through your mind. Perhaps I may receive some benefit from your dreamy speculations." "Well, I will tell you as correctly as I can remember."

I thought I was in a large religious assembly, and that the subject of debate was the present low state of religious feeling and action in the churches. One said this coldness was owing to the Miller excitement, and it would take a good many years to out-grow it, and restore order and energy to the Christian community. Another remarked that slavery was the great cause of contention, and there would be no more revivals till the whole of the Northern churches were unanimous in their condemnation of this national and heaven-daring abomination. A third observed, with much deference, that he believed that ministers had lost the spirit of their calling, and there would never be any more good old fashioned reformations, till the ministers are reconverted, and lead the people into the kingdom of the Gospel. When he sat down, there was a tremendous response of approbation from the lay portion of the assembly. Another thought that this spiritual death was owing to the great revivals that blessed the churches a few years since, not directly, but indirectly, and that time would soon remove the evil, and we should have a glorious reformation. This speech seemed to quiet the minds of the assembly, in changing their sombre looks into pleasant smiles, as though some great calamity had passed away, and the sun of prosperity was shedding its genial rays upon their sickly affections. The meeting was now about to close their exercises, when an old gray-headed, pleasant-looking pilgrim, who had been silent during the meeting, arose and said, "My children, I have listened to your speeches with much attention, and, I hope, with some profit. But

suffer me to speak a few moments, and then you may go to your homes. I have listened to your remarks on the present religious declension in the American churches, and have no doubt but that causes you have enumerated have done much to produce this sad declension. But I have been thinking, if our piety had been as deep and well founded as it should have been, or if we had looked less at the outward signs of the times, and more to the state of our own hearts, this dreadful spiritual death would never have cursed our community. Offences will come; but there is no moral necessity of these offences destroying our faith, or retarding our Christian advancement. Let false prophecies arise, and thunder forth their unscriptural doctrines, let excitement follow excitement, and commotion come upon commotion, our religious possessions are sure, if we trust in the Almighty. What are we but cowards, if, when the day of battle comes, we hide ourselves, or desert our post. Soldiers are hired to fight, to protect their country from foreign invasion. So we, my children, are required to fight, not with carnal weapons, but spiritual, which are mighty to the pulling down of the strong holds of Satan, and reforming them into palaces and temples of divine worship. Admitting the truth of your conclusions, what are we to do? to hold still till these excitements have passed away? till the moral heavens assume a more favorable aspect, and the adverse winds have subsided into the gentle zephyrs of summer? No! my children, this is not our duty in the present circumstances. Talking about the causes of this spiritual darkness, and waiting for more favorable times, will not remove the difficulty. Let each one examine his own heart, rectify his faults, and contend for the faith once delivered to the saints, and then there will be a speedy reformation. Look not to this cause or that, for this backsliding; but look to your hearts, regulate your affections, turn out the enemies of the cross, slay the unclean spirits, and then you will be prepared to ask, Why this death-like indifference? If we go to destruction, it will not be because Millerism, or slavery, or any other excitement, threw insurmountable obstacles in our way, but because we refused to put on and use the whole armor of the Gospel. We have the power, my children, to fight our way through all these difficulties and a thousand more, and sheltering ourselves at last in the untroubled harbor of paradise. We need humility, patience, perseverance, and energy. We depend too much on worldly interests, and calculate too strongly on the favorable turn of some earthly schemes of wealth, learning, or political organizations. We look upon every dark cloud in the moral heavens as the harbinger of our destruction, and fancy every sound of distant thunder as the precursor to a general moral devastation. But behind the threatening cloud the sun of righteousness still shines, and this cloud, which appears so terrible, may scatter a thousand blessings around your dwellings, and water the moral vineyard, and cause it to bring forth a plentiful harvest; and the sound of distant thunder may be but the expiring groan of some conquered enemy of the cross, or the confusion of some fierce conflict going on between the contending forces of sin and salvation. Take courage, my children, and while the elements of discord are raging without, seek that purity and harmony reign within, and that you have on the equipments of the Gospel as a protection against the firing darts of iniquity. Arm yourselves thus, and the battle of truth will result in the overthrow of the sons of error, and the emancipation of the human family from sin, and their adoption into the family of God."

Amen! cried the whole assembly with one voice. Amen! said I with uncommon emphasis for a person of my temperament, which awoke me from my slumbers. "A pretty good dream," remarked my friend—"I think I shall try and profit by its instructions." ZENO.
Oct. 10, 1845.

PERSEVERANCE.

At one of the recent anniversaries in New York, a speaker concluded his exhortation to Perseverance, by reciting the following verses:

A swallow in the Spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.
Day after day she toiled,
With patient art, but ere her work was crowned
Some sad mishap the tiny sparrow spoiled,
And dashed it to the ground.
She found the ruin wrought,
But not cast down, from the place she flew,
And with her mate, fresh earth and grasses brought,
And built her nest anew.
But scarcely had she placed
The last soft feather on its ample floor,
When wicked hail, or chance, again laid waste,
And wrought the ruin o'er.
But still her heart she kept,
And toiled again—and laid her hearting calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.
What truth is here, O Man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust or plan?
Have Faith, and struggle on!

SUNG BY A SAILOR AT THE HELM.

The moon shines bright,
And the bark bounds light,
As the stag bounds over the sea;
We love the strife
Of the sailor's life,
And we love our dark blue sea.
Now high, now low,
To the depths we go,
Now rise on the surge again;
We'll make a track
O'er the ocean's back,
And play with his hoary mane.
Fearless we face
The storm and chase,
When the dark clouds fly before it;
And meet the shock
Of the dread snow;
Though death breathes hotly o'er it.

MEDITATIONS AMONG THE TOMBS.

A correspondent of the New York Commercial Advertiser, writing from the grave yard in New Haven, says: "But turning for a moment from the distinguished men of New Haven, it may not be amiss to notice one of its distinguished females. I refer to the accomplished and eminently pious daughter of Pierrepont, afterwards the wife of the celebrated Edwards. This is the lady to whom Whitfield alludes in his journal, where he says he 'felt a wonderful satisfaction in being at the house of Mr. Edwards. He is a son himself, and hath also a daughter of Abraham for his wife. She is a woman adorned with a meek and quiet spirit, and talked so feelingly and solidly of the things of God, and seemed to be such a help-meet to her husband, that she caused me to renew those prayers which for some months I have put up to God, that he would send me a daughter of Abraham to be my wife. But, Lord, I desire to have no choice of my own.' On which account Tracy, shrewdly remarks, 'He had not yet learned, if he ever did, that God is not pleased to make such "secret couples" out of persons who have no choice of their own.' It was of this lady also that Copley, the celebrated portrait painter, afterwards said, in England, that 'she was the most intellectual and beautiful female he had ever seen.' I did not hear whether her portrait is still in existence or not."

COURTSHIP AND MARRIAGE OF WASHINGTON.

It was in 1759 that an officer, attired in a military undress, and attended by a body servant, met and saluted as his chief, crossed the ferry called William's over the Pomunkey, a branch of the York river. On the boat touching the southern or New Kent side, the soldier's progress was arrested by one of those personages who give the beam ideal of the Virginia gentlemen of the regime, the very soul of kindness and hospitality. It was in vain the soldier urged his business at Williamsburg, important communications to the Governor, &c. Mr. Chamberlayne, on whose domain the militia had just landed would hear no excuse. Col. Washington was a name and character so dear to all Virginia, that his passing by one of the castles of Virginia without calling and partaking of the hospitalities of the host, was entirely out of the question. The Colonel, however, did not surrender at discretion, but stoutly maintained his ground till Chamberlayne, bringing up his reserve, in the information that he would introduce his friend to a young and charming widow, then beneath his roof, the soldier capitulated, on condition that he should dine—only dine—and then by pressing his charger, and borrowing of the night, he would reach Williamsburg before his Excellency could shake off his morning's slumbers. Orders were accordingly issued to Bishop, the Colonel's body servant and faithful follower, who, together with the fine English charger, had been bequeathed by the dying Braddock to Major Washington, on the famed and fated field of Monongahela. Bishop, bred in the school of European discipline, raised his hand to his cap, as much as to say, your orders shall be obeyed.

The Colonel now proceeded to the mansion, and was introduced to various guests, (for when was a Virginia domicile of the old time without a guest?) and, above all, to the charming widow. Tradition relates that they were of an age when impressions are the strongest. The lady was fair to behold, of fascinating manners, and splendidly endowed with worldly benefits. The hero was fresh from his early life, redolent of fame, and with a form on which every good deed seemed to set his seal to give the world assurance of a name.

The morning passed pleasantly away, evening came, with Bishop true to his orders and firm at his post, holding his favorite charger in one hand, while the other was waiting to offer the ready stirrup. The sun sank in the horizon, and yet the Colonel appeared not. "Twice strange," twice passing strange? surely he was not wont to be a single moment behind his appointment—for he was the most punctual of all men.

Meantime, the host enjoyed the scene of the veteran at the gate, while the Colonel was so agreeably employed in the parlor; and proclaiming that no visitor ever left his home at sunset, his military guest was with little difficulty persuaded to order Bishop to put up the horses for the night. The sun rode high in the heavens the ensuing day, when the enamored soldier pressed with his spur his charger's side, and speeded on his way to the seat of government, where having dispatched his public business, he retraced his steps, and at the White House the engagement took place with preparations for marriage.

And much has the biographer heard of that marriage, from the gray head of domesticity who waited at the board where love made the feast and Washington the guest. And rare and high was the revelry at that balmy period of Virginia's festive age; for many were gathered to that marriage of the good, the great, the gifted, and they, with joyous exclamations hailed in Virginia's youthful hero a happy and prosperous bridegroom.

"And so you remember when Colonel Washington came a courting of your young mistress?" said the biographer to old Cully, in his hundredth year. "Aye, master, that I do," replied the ancient family servant, who had lived to see five generations; "great times—shall never see the like again!" "And Washington looked something like a man, a proper man—like Cully?" "Never seed I have seen—never seed the like of him, though I have seen many in my day—so tall, so straight! and then he rode with such an air! Ah sir! he was like no one else. Many of the doughty gentlemen, in gold lace, were at the wedding, but none were like the man himself! Strong, indeed, must have been the impression which the person and manner of Washington made upon the 'rude untutored mind' of this poor negro, since the lapse of three quarters of a century had not sufficed to efface it."

The precise date of the marriage the biographer has been unable to discover, having in vain searched among the records of the vestry of St. Peter's church, New Kent, of which the Rev. Mr. Munson, a Cambridge scholar, was rector, and performed the ceremony, it is believed, about 1759. A short time after their marriage, Colonel and Mrs. Washington removed to Mount Vernon, on the Potomac, and permanently settled there.—Life of Mrs. Martha Washington.

INDIAN CONVERTS.

On Sabbath morning last the rite of baptism was administered to the wife and children of Kachikan Baneerji, the Brahman convert. His wife, an intelligent Brahmani, aged 21, the mother of two children, clad, as it was singularly enough stated in the public prints, with her husband some months back. In other words she determined to escape the imprisonment and wretchedness of Hindoo widowhood while her husband was in life. He had committed no crime, but only followed the dictates of an enlightened conscience in matters of religion. This she thought no evil, and determined to prove in the most practical manner her sense of the rectitude of the course he had pursued, and her attachment to him. This is a Hindoo woman, and one of the highest caste, who had never been outside the walls of the zenana, required great courage and affection. She possessed both; acting under their influence, she left her home and friends to cast her lot with her husband and his people, saying in action what Ruth said to Naomi, "whither thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God." From the first day of her residence amongst Christians, up to the day of her baptism, her cheerful and happy conduct has been the best evidence of the sincerity of her motives, and the rectitude of her principles. Since her escape from her Hindoo prison she has learned to read and write in Bengali, and to speak somewhat in English—a proof that she is not wanting in natural abilities. It may be remembered that this new convert was compelled by her heathen relatives, under a pariah (unseen but by them), to swear that she did not wish to live with her husband on account of his change of faith. How cruel is heathenism! On Sabbath morning we had the pleasure of witnessing the baptism of this interesting woman and her two children, a son and daughter. The rite was administered in Bengali, by the Rev. A. F. Lacroix. He questioned the new convert as to her views of Christian doctrine and practice, to which she made appropriate replies. Mr. Lacroix afterwards interrogated the father as to his children, and explained to both the duties they owed to themselves and their offspring in the new and solemn relations they had now entered into.—Calcutta Christian Advocate, July 28.

Seasons of retirement and of private communion with God, are of great value; but ought never to be sought or indulged in, at the expense of those more social and public duties, to which the providence of God clearly calls us. Such a course, which could originate only in the reality of selfishness under the appearance of sincere devotion, would be a violation of God's will, and would be exceedingly injurious.

It is the part of a Christian, especially of a soul truly devoted and holy, to do good to others. But we should always remember, that we shall lose the grace which God has imparted, and shall lose the barrenness and darkness into our own hearts, when we seek to do good to others, without a suitable sense of our personal dependence, and without a humble and watchful regard to the order of the divine providence.

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SHEPHERDS IN JUDEA.

Shortly after leaving the city we met several flocks of sheep, preceded by their shepherds, walking slowly towards Jerusalem, and at once the full force of all the beautiful imagery, and the many touching similes derived from such scenes and associations, and so often alluded to in Scripture, came vividly before me. These Arab shepherds, clad in the turbans and simple abbas worn by their class and carrying a wooden crook in their hands, walked in front. The sheep, which are a peculiar and very handsome breed, are mostly low-sized; the foreparts of their bodies are of a fawn color, the hinder parts white; they have long, pendulous, silky ears and sweeping tails; their faces more oval and longer than the species in these countries, and they have altogether a more pleasing, delicate, and mild expression of countenance. Not one of them ventured before the shepherd, but stopped or quickened their pace as he did; or if a young and forward creature lagged behind or strayed to one side, a single word from their leader, often a very look, brought it back and checked its wanderings. A few favorite lambs frisked about their master, rubbing themselves against his legs and garments. After the sheep came some young goats and lambs, and the whole procession closed with about two dozen of old patriarchal looking goats, who brought up the rear. These goats have long horns and pendulous ears that hang almost to the ground, and their hair is a glossy black and of the finest grain; the sheep and goats were perfectly distinct. These shepherds are often to be seen about most slowly approaching the city from all sides, to seek shelter for their flocks, during the night, in some of the deep valleys by which it is surrounded, carrying the lambs in their bosoms. It is almost incredible, the influence that the shepherds of Palestine possess over their flocks; many of them have no dogs, but a word is quite sufficient to make them understand and obey the will of their shepherd. He sleeps among them at night, and in the morning leads them forth to pasture; always walking before them, guiding them to those places where they can enjoy the best food, and resting when he thinks they have obtained a sufficiency, or during the heat of the day, in some cool, shady place, where they all immediately lie down around him. He has generally two or three favorite lambs, who do not mix with the flock, but follow close at his side, frisking and fondling about him like dogs; indeed, the degree of intelligence and understanding that exists between the Arab and his flock, is truly astonishing. "They know his voice," and follow him; "he careth for the sheep." It was probably to such shepherds as these, that the angel announced the glad tidings of the Savior's birth.—Wild's Narrative.

A STORY OF THE REVOLUTION.

The following story, related by a mother to her children a few years since, will show the spirit which existed among the people of New England at the trying period to which it relates.

"Late in the afternoon of one of the hot days in May, '76, when I was a few months short of fifteen years old, notice came to Townsend, the place where my father used to live, that fifteen troops were wanted."

"The training band was instantly aroused, and my brother, next older than I, with others, was selected. He did not return till late at night, when all were in bed. When I rose in the morning I found my mother in tears, who informed me that my brother John was to march the day after tomorrow morning at sunrise. My father was at Boston, in the Massachusetts Assembly. Mother said that John was supplied with summer clothes, he must be away seven or eight months, and would suffer for want of winter garments. There were at this time no stores, nor articles to be had except such as each family would make itself. The sight of a mother's tears always brought all the hidden strength of mind into action. I immediately asked her what garments were needed. She replied 'pantaloons!'

"Oh, if that is all," said I, "we will spin and weave him a pair before he goes."
"Tut," said my mother, "the wool is on the sheep's back and the sheep are in the pasture." I immediately turned to my younger brother and bade him take a salt dish and call the dog to the yard. Mother replied, "poor child there are no sheep shears within three miles and a half!"

"I have some small shears in the loom," said I. "But we can't spin and weave it in so short a time."
"I am certain we can, mother."
"How can we weave it?—there is a long web of linen in the loom."
"No matter, I can find an empty loom."

By this time the sound of the sheep made me quicken my steps towards the yard. I requested my sister to bring me the wheel and cards, while I went for the wool. I went into the yard with my brother, and secured a white sheep, from which I sheared, with my moon shears, half enough for a web; we then let her go with the rest of her fleece. I sent the wool in by my sister. Later wool for a black sheep, and held her while I cut off wool for my flannel and half of the warp, and then we allowed her to go with the remaining part of the fleece.

The wool thus obtained was duly carded and spun, washed, sized, and dried; a loom was found a few doors off, and the web got in, woven and prepared, cut and made, two or three hours before my brother's departure—that is to say in forty hours from the commencement, without help from any modern improvement.

The good old lady closed by saying, "I felt no weariness, I wept not. I was serving my country. I was assisting my poor mother. I was preparing a garment for my darling brother. The garment being finished, I retired and wept till my over-charged and bursting heart was relieved."

This brother was, perhaps, one of Gen. Stark's soldiers, and with such a spirit to cope with need we wonder that Burgoyne did not execute his threat of marching through the heart of America?

Afflictions are from the same benevolent source from which mercies originate. They equally indicate God's goodness, and in their result will show that they are equally beneficial, and perhaps more so, to those who, in being the subjects of them, receive them in a proper temper of mind.